

BUCHANAN'S

JOURNAL OF MAN.

VOL. 4.

NOVEMBER, 1853.

NO. 11.

VALUE OF ANTHROPOLOGY.

*On the Utility and Practical Tendencies of Neurological Science
in General and Anthropology in Particular.*

In the "Outlines of Lectures on the Neurological System of Anthropology," I have presented a very brief and concise abstract of a boundless Science. Like a miniature engraving of an immense landscape, it will hardly yield even to intellects of microscopic and telescopic powers, any adequate conception of the great original from which it was taken. Hence I feel tempted to add a few words of commentary upon the scope, the value and the bearings of the Science.

The grand idea which is represented by the word ANTHROPOLOGY, the science of man individually and collectively, (embracing not only the relations of man to the elements of Nature, and the powers and destinies of the human soul, but the past present and future nations) is still inferior in dignity and scope to the idea which is represented by the word NEUROLOGY, since the former is limited to man alone, while the latter embraces, in addition to man, all animated Nature. Hence the latter is the term which I have generally preferred to use in designating my researches. Nevertheless as the present treatise does not cover the entire ground of Neurology, but refers to man especially, I have adopted the title of ANTHROPOLOGY in preference. There is another reason for this choice in the fact that the public mind has become somewhat accustomed to the word Anthropology, in giving currency to which I have had the co-operation of many writers, but is still unfamiliar with the word Neurology (the use of which in its comprehensive sense has been confined to myself) and it is difficult to give that word in the popular mind its true meaning and dignity. Notwithstanding my frequent and careful definitions of the word in my popular lectures on Neurology, the

public mind generally limited its meaning to the nervauric experiments for the excitement of the impressible brain—the *visible* experiments attracting far more attention than the *invisible* science, which they served to demonstrate. It was indeed a little provoking to find that educated gentleman and even grave professors of medical science were not above this *peurility*. Nothing exhibits so forcibly the fundamental defects of our system of education, as the general incapacity or indisposition to investigate any subject of a philosophical character, and the extreme facility with which the most peurile and superficial ideas that can be suggested by prejudice or indolence become current, even among the most enlightened classes of society.

The leading motives of society at the present time are ambition and self interest. Hence, whenever one would sketch the great future of Humanity or delineate the grand truths by which that future is to be ushered in, the thoughts are so entirely foreign to the habitual mood of men's minds that they generally make little or no impression by their own strength. It is only in proportion to the eloquence and energy with which they are urged that they move even for the moment the dull inertia upon which they have to act, in the minds of the majority.

There is, however, an increasing class of those who are dissatisfied with the present and the past, who perceive the limited and defective character of our Anthropological sciences and who are eager to receive from Nature her greatest and most beautiful truths, loving them all the more for the fact that they have so long been hid from mankind. To such this work is mainly addressed, and I cherish the hope that however brief and condensed my exposition of Anthropology may be they will not be indifferent to that great future which is even now at hand, and to which these truths are the open portal.

After making a hasty demonstration of the fundamental principles of Neurology before a literary committee at New York (in 1842,) of which the learned Dr. Forry was the most active member, the opinion was expressed by the committee in their report that "they have had sufficient evidence to satisfy them that Dr. Buchanan's views have a rational experimental foundation, and that the subject opens a field of investigation *second to no other in immediate interest, and in promise of important future results to science and humanity.*" Yet are those "important future results" obvious to all minds, after reading a condensed synopsis of the principles demonstrated? I would fain hope they were, but the numerous questions that we hear in society, in reference to the practical utility of principles and discoveries of the most obvious importance may convince us that it is only those who receive a truth with cordial and genial appreciation, that realize its tendencies and its utility.

The tendencies and utilities of the Neurological System of Anthropology may be considered under the following heads.

I. EXPANSION OF THE MIND.

One of the great causes of the follies and miseries of mankind is the contracted developement which the intellect receives in the mere study of facts and effects without acquiring an adequate knowledge of causes. The constitution of man, a great epitome of sciences, being continually before the mind, with innumerable facts to which the explanation is wanting, a habit is generated of resting contented with mere facts and ignoring philosophy. This is especially true in that unsatisfactory department of knowledge, the science of medicine, the influence of which as taught at present is by no means favorable to philosophy.

The constitution of man mental and physical, being the master piece of creation, the mind is necessarily greatly expanded in its contemplation. The mind of man assimilates in character to the subjects of its thoughts; if they are simple and monotonous, as when one is confined within the four walls of a narrow cell, mental dullness and vacuity are the result; but if complex, profound and diversified, yet intelligible, the intellect is continually invigorated by such subjects. Of all subjects of human thought there are none so profound and so truly intellectual as the human mind; and I can declare from personal experience that I never have such clearness of mind, such facility of perception and fertility of thought as when engaged in the experimental investigation of the mind.

It has long been the habit of the world to discard without investigation new and marvelous facts merely in consequence of an incapacity to perceive how such facts could be reconciled with facts or doctrines previously established. A mind properly expanded by the study of a true Anthropology will seldom fall into this common error. The new modes of thought introduced by a true Anthropology prepare the mind for an indefinite amount of future progress, and, by indicating what may be expected in the future, prepare us to welcome new truths as they are presented.

II. SELF STUDY AND SELF IMPROVEMENT.

The Neurological system portrays character with remarkable minuteness by the details of Craniology, but in addition to this, it gives us positive information of the power and condition of every organ of the brain by Caniological Psychometry. If one is in doubt as to what are really his governing motives, the Psychometer by touching over the various cerebral organs will determine readily which are the governing powers. If he wishes to know whether his mind has that harmonious balance which leads to the best results in character the Psychometric diagnosis will enable him to ascertain it. If he wishes to know whether any predominant passion is liable to mislead or pervert his judgment—the Psychometric investigation will inform him. It realizes Burns' wish "to see ourselves as others

see us," or rather enables us to see ourselves in a faithful mirror. How many are there, indeed, of the passionate men who lead and mislead society, who would be greatly benefitted by the dispassionate investigation and friendly advice of Craniological Psychometry. There is a great field of usefulness open hereafter to the true Anthropologist as a friendly monitor of society. When the science is adequately established in the public mind, the friends of any one who is following unwise impulses will lead him at once to the shrine of Philosophy for the correction of his errors. They will subject him to Psychometric exploration, and the results attained will be received by all as the dicta of impartial and passionless truth. All who sincerely desire to do right will rejoice in the opportunity of obtaining this assistance and even these who are not strictly conscientious will feel a curiosity to know what is the result when their character and capacity are gauged by an accurate and truth telling science.

These results were never satisfactorily attained by the Gallian Phrenology, for aside from its inaccuracy and incompleteness, it had no power of penetrating beyond Craniological development to determine the actual condition of the organs as modified by education and the circumstances of life. Hence to evil characters the old science told rather a flattering tale, informing them of their inherited capacities for goodness, but saying nothing of the degeneracy of those faculties produced by a vicious life, or of the morbid activity of their evil passions arising from their over indulgence. A system of so little accuracy and so little penetrative power, abounding, when practically applied, in flattery and error, could not rightfully assume that high function as a social monitor and moralist, which belongs to the Neurological system.

Under the new system, the Anthropologist becomes one of the important members of society,—not merely the gratifier of an idle curiosity, but a practical teacher of virtue and wisdom. His function is similar to that of the Clergyman, and in fact although the Anthropologist may not be formally a Clergyman, every Clergyman should be, for the fulfillment of his own duties, a thorough Anthropologist.

It is not merely in Craniological and Psychometric examinations that we may realize the influence and guidance of Neurology. When we are familiar with the localities of the various organs of the brain, we may watch their action by means of local sensations. In my own head, the local sensations are always sufficient to indicate the activity or inactivity of the organs, and not only do I find in this an additional certainty of the organic functions, but it gives me also an accurate knowledge of the condition of the brain. I never fail to recognize over every very active organ a sufficient amount of local sensation to indicate its condition, while on the other hand inactive organs are indicated by an entire absence of local sensation.

In self study we derive material assistance from the indications of Physiognomy. When changes are occurring in the character, it is highly interesting to be able to watch their indications in the face. An admonition from our looking-glass that certain traits of character are declining may prompt us to adopt the necessary plans for their cultivation and developement. If in the intense industrious exertion of our faculties in the pursuit of intellectual and moral objects we gradually exhaust and undermine the physical constitution, it will be a striking admonition, when we discover that we have thereby marred the symmetry of the countenance, and that the depressions which have occurred in the lower half of the face are a palpable record of our Physiological decline—a record continually reminding us of our error, until by sleep, relaxation, agreeable exercises, &c. we have restored our constitutional symmetry and the regular beauty of the countenance. If, in the collisions and pursuits of business, our affections gradually decline from the absence of all lovable objects and the presence of much that is annoying or offensive, we are admonished by a loss of the roseate beauty of the upper part of the face, and by a positive depression of the surface, that much of the beauty of our moral nature is taking its departure. Early attention to this hint, by cultivating pleasant society and forming intimate attachments may restore the declining faculties and preserve the symmetry of our nature. The energetic cultivation of our various faculties is rewarded by a distinct expression of each in the face which is gratifying as a direct testimony to our success, and is also a proper reward, as the cultivation of the nobler faculties produces a great improvement of the facial expression.

It may be supposed by some that the study of character for self improvement could be prosecuted with equal facility independent of any Craniological or Physiognomic system; that self-scrutiny and the observation of society could teach us our own defects and lead us on in self-improvement; but in fact such unscientific observations are very inadequate to the proper criticism and development of character. Without an accurate science of the brain, the self-student is like a student of Geography without a map or globe; he may have considerable knowledge of the details of his subject, but it is in a very confused condition; the mutual relations of the faculties are not understood, and it is impossible that his knowledge should be complete or accurate. It is very common for the self-student, unassisted by Neurology to persevere with laudable energy in the cultivation of his character according to certain models, entirely unconscious that in doing so he is departing from symmetry, and decidedly mistaken as to the nature of the faculties that he is really cultivating. For Religion he often cultivates the organs of the sidehead, mistaking a reverential fear and cautious self-restraint, belonging to the group of cold and selfish faculties, for the warm ennobling influence of Religion. For Conscientiousness or Integrity, he cultivates a liberal commingling of Combateness, Hatred and Disgust with

the true faculty, mistaking his opposition and railing against evil, for the exercise of a virtue. For Firmness he often cultivates Combative stubbornness, losing the calmness and self-control of the former faculty; and acquiring an unamiable bigotry, if not a gloomy harshness.

How common is it, too, to suppose that we are cultivating the virtues, when we are only assuming the external forms or performing certain acts, without exercising the corresponding emotions. The mere performance of just or benevolent acts without exercising the corresponding emotions, produces but little real improvement of character, and does not elicit that gratitude and esteem from others which respond to genuine feeling. Neurology enables us to make that critical survey of self, which detects the absence of the proper emotions which should accompany each act. The manners which we assume from a sense of duty or propriety are often an inefficient formality, productive of no good either to ourselves or to others. One may go through life, living up to his own highest conceptions of duty in his manners and acts, yet fail entirely to produce those satisfactory impressions on the minds of others, to win that social influence or to secure that esteem and gratitude which he deems his due. Unacquainted with the causes, he can but repine at his fate and reproach society for its insensibility to his merits; but with a proper knowledge of Anthropology, he perceives the true causes of failure in himself, he perceives that the vital warmth, the moral energy which belongs to a brain of symmetrical activity are lacking, and that his external failure is a mere consequence of his own internal defects according to the just and invariable laws of nature.

Neurology guides us in that profound criticism of self which shows that virtue consists not of external acts, but of the internal emotions and impulses from which the acts arise. In the common conception of virtue, external deeds alone are thought of, and moralists, while directing our attention to particular acts, do not teach us how to cultivate or how to recognize in ourselves the organic energies and impulses which constitute a superior character. One who has this superior character is more respected and admired while trampling on many of the rules of society than others of inferior endorsements in observing the strictest propriety. True goodness or nobility of character is superior to all rules. Anthropology alone gives us a just idea of this nobility of character and points out in detail the mode of cultivating and strengthening its development.

The accurate criticism of Neurology continually points out faults errors and defects in our life and conduct which the ordinary moralism of society overlooks for the want of a scientific knowledge of man. How common is it for example, to indulge in gloomy views of every subject, which produce unhappiness and render those about us unhappy, without being aware that in so doing we are making war upon some of the highest virtues? How common to

lay aside the obligations of industry whenever our pecuniary circumstances are capable of sustaining us in idleness, without suspecting that our course is vicious? How common to seek a luxurious escape from the ordinary exposures and duties of life until the constitution becomes degenerate and feeble? And how common to indulge in wholesale expressions of contempt or censure against classes of society, against parties or doctrines, or even against unexamined truths, unconscious that we are violating important laws of our moral nature?

III. REGULATION OF SOCIAL INTERCOURSE.

Our deportment in society is governed either by our own impulses or by traditionary usage. There is no standard of the principles of society to which we can refer. That standard must be found in the science of man. I find in Anthropology a distinct indication of the answer to all social questions.

If an inquiry arises as to the amount of deference due toward different individuals in society,—whether the oriental style of homage or the democratic Yankee abruptness is the more consonant with the dignity and elevation of human nature—we have several distinct principles in the science of man, by which the question may be answered. We have but to enquire, what is the legitimate function of Reverence, Modesty, and the social faculties; what it is that they demand when acting vigorously, but not sufficiently predominant to injure the strength of the character and constitution. Whatever is the legitimate demand of these faculties, should be complied with, whether it coincides or not with our individual taste; and as there are many varieties of deportment, in the matter of deferential politeness and personal honor, those who differ very widely in their taste, may learn to tolerate each other, by recognizing the legitimate varieties of character and deportment, which are compatible with rectitude and happiness.

The question—what relations persons of different character and social position should bear to each other, in society, would receive a different solution by every one, according to the character of his own mind; or, in other words, according to the proportional development of his organs;—and there is no possibility of harmonizing the various ultra democratic* and aristocratic tendencies, except by a comprehensive science, which points out the merits of each code of manners, and shows the exact benefits and injuries arising from each.

Democracy and aristocracy, must continue for ages to struggle for the control of society, Anthropology alone, can be their arbiter.

If a question arises as to the relative amount of gayety and gravity which should characterize our manners, and their relative influence upon society, Anthropology distinctly indicates the relative influences of the humorous or mirthful, the playful or cheerful, and

the grave, morose, and melancholic moods. It indicates too, the importance to our health and happiness, of keeping up a certain sprightly gayety, through life, even in that advanced old age which many consider the proper time for gloomy gravity. Neurology, indicates clearly that an animated gayety should run through life, and that cheerful sports should constitute a part of the daily recreation of the entire community.

If a question arises as to the relations of the sexes, and the degree of familiar association which should occur between them, Neurology affords a satisfactory answer, by showing the influences which cultivate Amativeness and Love, and the influences which these organs exercise upon the whole character. The entire question as to the relative spheres of man and woman, is embraced by this science, which points out the peculiar characteristics of each sex, and the proper mode of giving them their highest development, as well as the influence which each can exert upon the other.

On all of these subjects there is a great deal of traditional opinion, and conventional usage, which is not strictly founded in the laws of nature, and which would be greatly modified by the influence of science. Nations and communities differ widely upon all questions of social intercourse, yet there is but one science, which should regulate them all, and which must ultimately approximate the nations of the earth, in their views upon these subjects, to the standard of truth.

IV. EDUCATION OF THE YOUNG.

Anthropology indicates the entire plan of education;—shows what it really is as to its results, and what are its most important processes. It shows the sympathetic power of the voice of the teacher, and the importance of oral instruction. And while it shows that a proper education consists in the complete development of the entire man—which few would be disposed to question—it points out in detail what that development should be, and what are the proper exercises for the cultivation of each trait of character. It not merely gives the general plan of education for all mankind, but indicates by its critical survey of character, the modifications appropriate to the case of each pupil, in order to bring out his powers symmetrically. It explains to the teacher the defects of each pupil, and thus prepares him to overcome them. If, for example, he discovers that the backwardness of the pupil is owing, not to ignorance, incapacity, or wilfulness, but to the discouraging influence of the deficiency of the organ of Self-confidence, he will not sacrifice the capacity of such a pupil, by neglect or by harshness, but will encourage and sustain his deficient confidence, until he is enabled to do justice to his powers.

If he finds the dullness of a pupil, owing, not to any deficiency in the organs of the higher understanding, but to some lack of de-

velopment in the perceptive organs, he will not confine him to mere lessons of descriptive details and denounce his incompetency, but will address his understanding rather than his memory and thus give a pleasing activity to his mind. If he finds his pupil deficient in those organs which give vital Physiological force, he will be warned against taxing too heavily, his intellectual powers, and will perceive the necessity of developing his character and constitution, by a more vigorous out door life, and by placing him in situations which will develop his force of character. If he finds his pupil deficient in the organ of Reverence, he will be careful to surround him with proper moral restraints, and to guard him with especial care, from associating with reckless, overbearing and turbulent spirits. If he receives for a pupil, one who has acquired a bad moral reputation, he will readily perceive whether this is owing to a fundamental deficiency of his moral nature, or whether his higher faculties are well developed, and need only vigorous cultivation, to throw off previous evil influences. In short he will understand when and to what extent, to apply physical restraint or punishment, and the moral influences which develop the nobler qualities. If he finds in a youth of superior moral and intellectual qualities, a tendency to depression or melancholy, he will not overlook this, as one of the inexplicable mysteries of providence, but will institute a course of employment, and pleasant excitement to give preponderance to the cheerful faculties.

Education, guided by Anthropology becomes an exact process. The individual is educated to a definite end. If his natural capacities, and the circumstances of his parents, indicate any definite pursuit, he may be trained with exactness to excel in that vocation, and, whatever may be his natural failings, even such as would not be developed in childhood, he may be trained and guarded against them, from the commencement of his life, so as to counteract all his natural errors. The constitutional tendency to intemperance, and to gambling, are marked in the cranial development, and there can be no doubt that vicious tendencies, properly controlled and subdued from the first, may be prevented from displaying themselves in after life.

The entire regulation of the character and constitution of the young is so complex a duty, requiring so thorough a study of the elements of humanity, that we need not be surprised in the present state of ignorance, to observe one half of mankind dying in infancy and the surviving half afflicted with vice, disease and crime.

V. REDEMPTION OF CRIMINALS.

The educational powers which are adequate to rear the young for an honorable life, are also adequate to take the victim of neglected education, and materially renovate his character, by the systematic and vigorous cultivation of his higher powers, and a rigid paralyzing

restraint upon his misleading faculties. I would hope to see the time, when the State shall no longer abandon her most unfortunate children, (the criminals,) but shall extend a parental care to that class, as well as to the insane and the sick—curing all that were curable, and providing amply for the efficient restraint of the incurable class.

The idea of the redemption of criminals, may seem visionary to those who look only at existing facts, without reference to the fundamental laws from which those facts proceed. These fundamental laws assure us that each human being, as he enjoys all the faculties of his nature, is capable of exercising all his higher powers, unless he has degenerated so far as to become an irrational and irresponsible being. They also assure us that when the temptations of the animal nature are withheld, the higher powers can be brought into predominant activity, by suitable motives and objects presented to them, or by the sympathetic energy of the same faculties in others. The voice of a warm-hearted eloquent man, if listened to for two or three hours each day, would exert great power over the inmates of the State prison, and the presence of lovely women, continually calling forth the affections and sympathies, in connection with moral and intellectual training, would gradually change the nature of the sternest felon. An extensive course of oral, literary and scientific instruction, occupying two or three hours daily for a number of years would give such a predominance to the anterior half of the brain as would bring the vicious impulses under the control of judgment and conscience, if the moral faculties were strengthened by proper exercises.

VI. FORMATION OF FRIENDSHIPS AND MARRIAGES.

In the formation of friendships, our natural Psychometric capacity is generally sufficient to enable us to choose a suitable friend. Still there are many errors in the selection of friends, and many vague painful doubts of their character, from which Neurology might relieve us. The extent and novelty of the revelations which it makes beyond empirical observation, may be realized by one who has known a friend for years, by observation, and believes himself practically familiar with all his characteristics, but afterwards becomes thoroughly acquainted with the principles of Neurology and applies the science to the estimation of a character, previously known by experience. Such an application of science makes a wonderful improvement in our knowledge. It is like the rising of the Sun on a foggy morning—bringing every object into distinct view. However familiar our personal knowledge may have been, there are many portions of the character, of which our estimate is rather indefinite, and which we would be puzzled to estimate in the exact language of science. When we observe in the exact conformation of the head and face, indications similar to the character

which we have known, but in all respects more definite, precise and satisfactory than our previous knowledge, we are impressed with the practical value of such a science. Indeed, so very different are the just and accurate conceptions of science, from the vague notions of common observation, that I frequently hear the confession from persons to whom I have given a minute phrenological description, that the account of themselves, or their friends, was more accurate than they could have given themselves. Although their actual knowledge was, necessarily, more thorough and minute, as to the daily habits of themselves or their friends, they were unable to give to that knowledge the systematic form, the clearness, precision, and accurate estimation, which belong to Neurological science.

If benefits so remarkable, may be produced in the ordinary investigations of characters, which we have had full opportunities of studying, how much more important must such a science prove, in forming the permanent alliance of marriage. It is difficult for persons of opposite sexes, whose intercourse is necessarily restrained by their relative positions, to have anything like that accurate personal knowledge of each other, which may occur between friends, familiarly associated in business, and, even if the most unreserved intimacy existed for years, the parties are still, in an entirely different relation from that which they occupy after marriage; and in the relation of lovers, indulging pleasing anticipations of future happiness, their defects are mutually disguised, and their peculiarities effectually modified by this position. Hence, there may be a great deficiency of proper mutual knowledge, even after long intimacy, much more after the short acquaintance and courtship, which so often precede matrimonial engagements.

That thousands of unfortunate and unhappy connections, have been made from these causes, and that persons who might have been happy in other relations are thus often brought together to their mutual unhappiness, is a proposition which no one can doubt. Hence, I think there is an imperative necessity that Anthropology should be considered an essential part of every course of liberal education, since, without its assistance, we often advance under the guidance of a vague instinct alone, in the most important and critical undertaking of life.

In making the matrimonial selection, upon which our happiness is to depend, the hesitating, indecisive feeling, produced by a lack of satisfactory knowledge, is promptly removed by the definite information which Neurology affords, and thus we are enabled to advance rapidly in the research and discrimination which are necessary to a superior choice. Nor are the advantages of the science limited to personal inspection. On the contrary, a correspondence at a distance, aided by the power of Psychometric investigation, and the revelations of a daguerreotype, may insure a better mutual adaptation, than is frequently produced by personal intercourse.

VII. RENOVATION OF SOCIETY.

A society in which a true Anthropology presides over the education of the young, in which each is assigned his proper place according to organic development, in which families are formed according to principles of mutual affinity, and in which public opinion forms an accurate appreciation of each character, may be considered a well regulated community. But in addition to these individual operations, there are certain great principles for the organization of society itself, and the mutual relations of its members. There is a science of society which points to the different principles upon which it may be organized, and the different results which these principles produce, for each element of human nature, has its particular social tendency,—a tendency to organize society in a certain manner; and a complete Anthropology, pointing out all the forms which society may assume, under the influence of our different organic impulses will enable us to choose rationally, that form of society, and of domestic as well as governmental and commercial relations, productive of the greatest happiness and the most rapid advancement of mankind. What estimate Anthropology must form of individualism, guaranteeism, limited association, and special or general communism, I need not now express, as the subject is too extensive for a casual notice, farther than to remark that each form of society appears to be the natural expression of a certain cerebral development, and consequently most appropriate to a people among whom that development is most prevalent. But as each form tends to educate mankind into a corresponding character, that form of society which belongs to the most elevated development, should be encouraged as much as possible, however impracticable it may appear in the present condition of human nature.

VIII. RENOVATION OF MORAL PHILOSOPHY.

Anthropology, gives us the same view of moral Philosophy, as of society; that is, it points out each doctrine, or system of moral Philosophy, as the product of a certain condition of development or organization. When each organ, or group of organs, has expressed its natural Philosophical system, we may recognize that as the true system, which belongs to the higher groups of organs, and the amount of selfish debasing influence, belonging to any particular doctrines, may be determined by the character of the organs which espouse them.

IX. RENOVATION OF THEOLOGY.

The same process which is applied to moral Philosophy, may be applied with equal success to theological doctrines. We may determine readily, which have the greatest intermingling of the basilar

passions, and which is the purest expression of the truth and goodness implanted in the constitution of man, with which, all Divine truths, must necessarily be in harmony. If we discover that the perverting influence of the fiercer and more selfish or more profligate passions, prevalent in the past history of mankind, has been the means of developing particular Theological doctrines and views of the nature of the Deity, we shall be justified in discarding these gross perversions of Divine truth, and adopting views more nearly in harmony with that Divine light, which flows into the souls of all who are open to receive it.

X. RENOVATION OF HISTORY AND BIOGRAPHY.

The operation of Anthropology upon human knowledge, is not entirely prospective; its retrospective action will be rich in the curious and entertaining. Psychometric investigation is not limited to living heads, and recent manuscripts. Ancient manuscripts and other records of the past, furnish remote stand-points, from which the intuitive faculties may review interiorly, the characters of statesmen, heroes, and authors of the olden time, and even cast a prying glance into the hidden details of history. As the geologist finds in fossil remains, and geological strata, the early history of our planet, so may the Psychometric explorer, call forth from the material present, the historic past which it entombs.

That humanitarian history may thus be revealed, has already been demonstrated, by my own Psychometric explorations; and I deem it highly probable, that the same intuitive power may accompany the researches of the Paleontologist, illuminating the vast and remote regions of science, which comprise the successive development of the vegetable and animal kingdoms, and the revolutions of mineral strata. As the individual when he has attained the adult development of man, understands the history of his own generation and infantile development, so I believe, will the race, when it has attained intellectual maturity, be enabled to comprehend its own origin, its primeval history and final destiny.

It will be deeply interesting to witness the first applications of Psychometry in determining the true character of such men as Cromwell, Napoleon, Calvin, Luther, and other historic celebrities, concerning whom different opinions are entertained by zealous partizans.

XI. RENOVATION OF MEDICINE.

That Neurology will ultimately effect a thorough renovation of medicine, and place it upon a Philosophical basis, will be rendered obvious by a few considerations. The art of medicine, consists in adapting remedies to our numerous infirmities and disorders. The difficulty, heretofore has been: First, that medicines have been

selected not by a judicious and thorough exploration of nature, but merely by bringing into use such articles as happened to have been successfully tested in the treatment of disease. Hence, we are indebted for our *materia medica*, mainly to accident, instead of scientific exploration. Neurology, enables us by experiments upon the human constitution, to carry out a systematic exploration of nature, and select our remedies from untrodden fields, instead of depending merely upon what chance has given us. Second: when remedies have been introduced into use, their application has been based, not upon a Philosophical view of their relations to the human constitution, as determined by accurate experiment, but mainly upon the empirical fact, that, certain remedies have been used with a certain degree of success, in certain diseases. So much of our science of *materia medica*, rests upon this empirical foundation, that the whole medical art, presents a very repulsive appearance, to minds which demand Philosophical perspicuity and rational explanation. Medicine is often denounced as a chaos, or a medley of empirical observations, even to a much greater extent than is just. Much has been done from time to time, in ascertaining the relations of drugs to the human constitution, and removing this reproach. The followers of the homeopathic system, have been pre-eminently industrious in their explorations of the *materia medica*, and have made extensive contributions to its Philosophy; but their investigations have been too much controlled by a reference to a single principle, or Therapeutic law, and have been far less profitable and satisfactory, than they would have been, had they been assisted in their progress, by a system of Neurology, capable of developing the fundamental principles of correlation and sympathy between the various organs.

A course of experiments, elucidated by Neurology, and taking a comprehensive view of the relations between man and medicine, will furnish all we need, to render medicine a Philosophical system.

XII. DEVELOPMENT OF DIETETICS AND HYGIENE.

The science of health and the science of diet, are rapidly acquiring an empirical development. Palpable facts in reference to the effects of food and regimen upon the constitution of man; are continually accumulating, but in this we have the same chaotic development, the same incompleteness, as in medicine, we have no satisfactory Philosophy of health and disease, and we have less philosophic knowledge of the effect of diet, than we have in reference to medicine. The Psychological influences of diet, are but little known indeed.

Upon this subject, a science has to be created, and Neurology points out the mode in which it may be done. Such a science would furnish us the means for cultivating any desirable faculty or trait of character, by the proper selection of diet.

Hygiene and dietetics, must ultimately take precedence of medi-

cine, in popular utility and importance. They are grossly neglected in the infancy of the race, and overshadowed by medicine, but the time is coming when medicine will be restricted to a narrow space in the history of humanity, and when hygiene and dietetics will sustain mankind, in a position in which they will be inaccessible to any formidable inroads of disease. The knowledge of the laws of health, happiness, procreation, and education, which will be diffused among the masses, will render severe diseases or epidemics rare and remarkable events.

XIII. DEVELOPMENT OF RATIONAL THERAPEUTICS AND PATHOLOGY.

The establishment of rational views of medicines in their applications to the human constitutions requires a proper conception of the nature of disease in general the relations of various diseases to each other, and the *modus operandi* of their cure. Our existing Pathology is certainly rich in its treasures of facts, and minute description of disease. But our whole system of Pathology has no unitary bond in the science of the nervous system and central life of man. Hence, however voluminous and accurate it may be, it cannot be Philosophical; and for want of Philosophy it fails to indicate a just system of Therapeutics. At the same time, the existing Therapeutics, being principally based upon empirical observation, it may be affirmed that the entire science of medicine, defective and empirical alike in its Pathology, Therapeutics and Materia Medica, is incapable of completing its growth into a perfect science, because it is lacking in one of the essential elements of thorough science, lacking in Philosophy, lacking in central principles, lacking in a knowledge of the correlations and sympathies of organs and the *modus operandi* of Therapeutics.

In fact it is a brainless science, (having ignored the functions of the brain) and like other acephalous monsters, incapable of progressing to a complete development. That the development of the defective department of medical science, which supplies its Philosophy, will renovate and complete the whole, is perhaps, nearly a self-evident proposition.

XIV. PERFECTION OF ART.

Like practical medicine, dietetics and hygiene, the fine arts, have been mainly empirical. Without a science of Sarcognomy, and without scientific Physiognomy, there was no such thing as a scientific delineation of the human form. However perfect the artist might have been in anatomy, his knowledge of expression, was derived from casual observation and Psychometric or intuitive tact.

It cannot be denied that, highly gifted men, may thus empirically produce great works of art, just as gifted individuals and clairvoy-

ants, may work out wonderful cures in the treatment of disease, yet, no one would decry the value of science, because genius and industry may accomplish much without its assistance. Guided by the principles of organic and Biognomic, Physiognomy and Pathognomy the expression of character in the human countenance, in the person and in the attitude becomes as clear and accurate a science as its expression in the conformation of the cranium. Nor are the contributions which this knowledge will give to practical art, of trivial importance. It has enabled me, already to view the works of celebrated artists, from a totally different point of view from any occupied by critics, to point out errors which commonly escape notice, and to realize, how very far artists have fallen short of doing justice to their own powers by the lack of Physiognomic and Sarcognomic knowledge.

There is a far higher walk of art, for the sculptor than any yet have reached; and, painters, aided by Anthropological science will yet create a school of art, so new and beautiful, as to reveal by comparison, the barbarism, or rather, empiricism, of our predecessors.

It is not merely in reference to man, but in all the creations of art, that new canons of taste will be evolved. Pathognomy elucidates the principles which render architecture imposing, and which give dignity and beauty to the landscape; and the Psycho-chromatic science, based upon experiments on the brain, by which I have ascertained the relations of each color to the various emotions and faculties of man, shows how and why colors are expressive and beautiful, what are their harmonious relations, and how they may be made to elicit the human emotions.

This subject, (Psycho-chromatology,) has not been embraced in the present publication, because a subject of so beautiful and delicate a character, could not be judiciously presented in the brief limits, and upon the condensed plan, of the present outlines. The science of light and color, with the science of sound and music, I reserve for future publication.

XV. DEVELOPMENT OF ELOQUENCE.

If there be at the present time, in the world any scientific exposition of the art of eloquence I am not aware of it. There can be no such science, until the nature of man is thoroughly understood. We must understand the Pathognomy of each individual organ, the Pathognomic relations of man to man, the effect which the speaker produces by sympathy and by induction and the mode of cultivating and developing in himself the various Pathognomic elements of eloquence. These are all furnished by Neurology. It is true that a brain, incapable of eloquence, in consequence of defective development cannot obtain it; but much may be accomplished by any one, whose organic development is not defective. Every symmetrical human being, should be capable of speaking with eloquence, if

properly instructed in the science, which furnishes every principle and every detail that are necessary.

XVI. PHILOSOPHY OF MESMERISM AND PNEUMATOLOGY.

The host of wonderful facts developed and developing, in reference to the action of one human being upon another, the power of mind over matter, and the power of dis-embodied mind in physical and intellectual manifestations, are overwhelming to one who has no philosophic science to account for the phenomena, and give to each its appropriate place. To the thorough Neurologist, there is nothing in the phenomena of human nature, so strange as to be startling. Every thing falls within the scope of the fundamental principles of the constitution of man,—and spiritual mysteries, are beautifully elucidated, by the complete correspondence, and mathematical harmony, between the spiritual and material laws of our being.

To the thorough anthropologist, the "Night side of Nature," is not altogether a region of moon-light, shadows, mist and darkness. He sees distinctly, and understands satisfactorily, the mysterious facts of this shadowy realm, without feeling that he is lost, or that he has been lifted from a sure resting place on terra-firma.

XVII. UNIVERSAL ADVANCEMENT OF SCIENCE.

In conclusion, I would allude to the universal advancement of science, which begins with the establishment of Neurology. Existing sciences will advance by new methods of investigation, sciences unknown and unsuspected, will spring into being—and here I feel tempted to allude to dynamic sciences, of imponderable agents, and psycho-physical sciences, lying undeveloped, as well as to grand cosmic sciences, of which I have learned the fundamental principles; but I must withhold the magnificent promise, too much of anticipation and assertion, I have already given; but I cannot forbear giving, at least, a vague allusion, to the future, for the gratification of those who are looking onward—who have realized the steady security of the steps which I have already taken in demonstrative science, and who have faith in our future progress.

WOMEN IN TURKEY.

"Please tell my friend, Miss Lucy Stone, that I saw in the streets of Constantinople, in yellow slippers and riding straddle on a horse, Kara-Fatua-Haneum, a noble and rich lady of Marah, who solicited and obtained a command among the Turkish volunteer forces. She has under her orders a battalion of 500 wicked looking Asiatics, equipped like herself. She is about fifty years old, goes veiled in the ordinary manner, but shows her face freely in spite of her veil. One sees by the expression of her countenance that she is made of the right stuff. She will do something."—*For. Cor. Worcester (Mass.) Palladium.*

VISIT TO THE KOONS FAMILY.

[In reference to the following narrative, I can only remark that the author, being an intelligent physician and well known formerly as a worthy clergyman, is fully entitled to the reader's confidence.]—*Ed. Journal.*

DEAR SIR: In compliance with your request, I most cheerfully furnish you with the following account of what occurred in my presence at the spirit room of J. Koons, in Dover, Athens county. You are at liberty to make such use of it as you may think most proper. Should you place it before the readers of the *Journal of Man*, they will of course exercise the same liberty which I claim for myself, and draw their own conclusions, either from the facts presented, or from the surmises which must, without doubt, influence the opinions of many.

On the 11th of March, I called on Mr. Koons with a letter of introduction from Dr. Carpenter, of Athens, from whom I obtained my first information respecting the remarkable manifestations that have been witnessed at this place by hundreds of people from this and other States. I enquired of Mr. Koons to know if I could have an interview with the spirits, who consulted them, and informed me that they would meet us at a certain hour which they appointed in the evening. A few minutes before the appointed time, we entered the room, one end of which was occupied by seats for the accommodation of the mediums and the audience. At the opposite end of the room is a table of very curious construction, the draft for the making of which I was told was given by the spirits. At one end of this table was attached a bass drum, and at the other end a tenor drum. On this table was placed some paper and a pencil, also a piece of sandpaper rubbed over with phosphorus, and which was covered with a piece of paper and a large book. The small trumpet which I was informed that the presiding angel used to converse with, was also lying upon the table. Back of the table and suspended against the side of the room were several musical instruments, and among them a tamborine and a triangle. Mr. Koons was seated on the south side of the room between the spirit table on the left and the seats which were occupied by some ten or fifteen persons on the right. I took my seat by the side of Mr. Koons, and at the end of a large dining table which was placed in the centre of the room. As soon as the moment arrived that had been appointed, the light was extinguished, and at the same instant violent blows came upon the drum and the table in front of me. Mr. Koons then played several tunes on the violin, which were played on the drums, following Mr. K. in all the extra flourishes which he chose to make,

and marking the most accurate time. A spirit then signified by raps on the table in front of me, that he wished me to play the flute. Mr. K. informed me that this spirit signifies his wishes by raps because he was not sufficiently advanced to be able to converse with us through the trumpet. As soon as I raised the flute to my mouth, I heard some one taking down the tannorine that I had a few moments before observed hanging up at the end of the room. It was apparently tossed upon the table in front of me, and then, as I commenced playing, it was caught up and carried over our heads, and played with a degree of skill and animation that was truly astonishing, and which caused the most inspiring feelings of delight to assume the place of wonder. I should have suspected the accuracy of my hearing, but the celestial performers, as if aware of my thoughts, caused the instrument to roll over my hands, and in a manner so gentle as not in the least to disturb my playing. One moment I would feel it on my head or brushing my hair, and at the next turn of the tune it would be about the ears of some one on the opposite side of the room. The triangle was also carried about the room and played in the same manner; and, whatever others may think, I must take the liberty here to say, that I *know* that these instruments were not moved about the room and played as they were by human skill or human hands.

We were next permitted to listen to the music of heavenly voices. The words of the angelic song I could not understand, but the music was most divinely sweet and harmonious. After this, we heard a rattling of the writing paper which had been placed on the spirit table. It was soon brought and laid on the table near me. The sandpaper with the phosphorus was taken from under the book, and we saw the light of it, and heard a noise like rubbing it between the hands, which was undoubtedly the case, for a hand illuminated by a phosphorescent light soon appeared on the paper which had been placed near me, and with a pencil wrote with most astonishing rapidity a short communication which was addressed to me.

After the writing, at the request of Mr. K., the spirits gave us a brilliant display of phosphorus in the room, which was in the form of beautiful circles that appeared to dance in time with the music that Mr. K. played on the violin. I was also permitted to feel of the hand that wrote, which at my request was placed in mine. It felt to me precisely like the hands of the subjects that I have handled in the dissecting room, with one exception—it gave me a very distinct grasp as I took hold of it, and I am sure that I can never feel more certain of anything than I am of the fact this was not the hand of a living person.

A voice was then spoken through the trumpet, bidding us good night, and the company adjourned. I afterwards entered this room with Mr. Koons and another gentleman, and conversed with the

angel in *plain English*, who talked to us through the trumpet for some considerable time. I might have considered this an art of ventriloquism, had it not been for the fact that our questions were often answered before we could express them.

The next evening, I witnessed demonstrations that were equally as satisfactory, at the house of Mr. Tipper in the same neighborhood. I do not state these things with the expectation that they can be believed on the strength of human testimony, for it has taken much more to convince me. My only desire is to induce candid minds to investigate.

G. SWAN, M. D.

CINCINNATI, April 5th, 1854.

A portion of the spiritual writing at the Koons table was handed me by Dr. Swan. There was nothing at all angelic or supernatural in its appearance; on the contrary, it was a commonplace specimen of writing, which, if I had heard nothing of it, I should have pronounced to be the production of a man in the prime of life, evidently an American, of moderate or respectable education, and of considerable mental activity. It was placed on the forehead of a lady of moderate impressibility, and it gave her a decided impression of a keen, active mind.

CARRIED OVER THE ATLANTIC BY SPIRITS.

It is useless to attempt to set any limits to spiritual wonders, or to determine what we will and what we will not believe. Every month something more marvellous turns up, and if we do not believe the alleged facts, we must be equally puzzled to account for the origin of such narratives as the following from the *Spiritual Telegraph*, purporting to come from honest, intelligent persons.

We published, some months since, a wonderful relation of facts which seemed to prove that a ribbon bearing a peculiar inscription was brought by Spirits from a circle in England to a medium in Troy, N. Y., and that by the same agency a penknife belonging to said medium was carried to the circle in England, and that both transportations must have occurred within less than the period of an hour. Incredible as this statement may appear, we have just been informed, upon good authority, that the medium referred to, Mr. Hansen, of Troy, has since been to England, and found his penknife in possession of his friends of the circle with which he had been in communication by means of the Spirits. His friends had previously written him descriptions of the knife which had suddenly and mysteriously appeared at their circle, but he now saw and identified it by unmistakable marks. The ribbon was in like manner identified. We merely allude to this affair now, in the hope thereby to induce Mr. Hansen to write us the particulars concerning it, as he found them on his visit to England.—*Spiritual Telegraph*.

MEDICAL COLLEGES AND THE PEOPLE.

[*Extract from a Lecture delivered by Prof. J. R. Buchanan, at the commencement of the Eclectic Medical Institute, Cincinnati, June, 1854.*]

"So much for medical schools as belonging to the medical profession. I would next consider medical schools as belonging not to the medical profession, but to the community at large. I wish to present a new view of their position and usefulness to society at large, independent of their functions as the *alma mater* of medical practitioners.

"If not a single physician were to be educated in the schools, I contend that they still would rank among the most important educational institutions in the country. The positions I assume may be new—but I invite your strictest scrutiny of their truth. I maintain the broad and unequivocal doctrine that,

EVERY INDIVIDUAL ASPIRING TO A LIBERAL EDUCATION SHOULD ATTEND A COURSE OF LECTURES IN A MEDICAL COLLEGE, and no education should be considered complete or satisfactory without *embracing the science of medicine*.

"To determine the claims of medicine as an essential part of the liberal education of every *man* and *woman*, let us compare medical science with other branches of science and literature which are commonly considered useful or necessary.

"The collegiate course considered essential still to a finished education, embraces ancient and modern history—a pretty extensive course of mathematics—the Latin language and Greek languages. It would require too much time to discuss the exact value of each of these studies. Let us merely compare the value of the dead languages with the value of medical science. If it shall appear that the knowledge of medical science is worth more than the knowledge of the dead languages, and that the science of medicine can be mastered in as little time as those languages, these facts will establish the proposition that medical science has a higher claim than the dead languages to a position in the programme of a system of education. And if the time of the student be not adequate to the mastery of both, the languages should be rejected rather than medicine. Nay, more—I acknowledge no secondary position for medicine—rather than exclude this practical science, I would reject history, mathematics, metaphysics, languages, rhetoric, logic, and every other element of the existing collegiate course—no one nor all of these can be compared in value with the science of medicine. Nor would it be very extravagant to assert that every day spent in a medical college under the best circumstances would be worth in fact more than a week spent in the studies of academic institutions, as they are and have been organized and conducted.

"In the medical college, all is life and movement; every hour has its own interest and excitement—every hour teems with great facts of vital importance to mankind—worth more in many instances than all that we might obtain in a month of common collegiate study. One who is suddenly transferred from a medical to a purely literary institution—from the intellectual life, the concentrated attention, the deep interest and the momentous questions of one, to the quiet tasks, the passionless themes and verbose minutiae of the other, feels somewhat like a soldier transferred from a battle field to a parade ground, or like a great manufacturer transferred from his city emporium and his heavy daily transactions to the quiet pastures of a shepherd, in view of rural scenes.

"I do not wish to discourage or abridge any species of collegiate studies, but when the time of the student is necessarily limited by the shortness of life and the absence of wealth, if *any studies* are to be dropped, it should be those which are least useful, not those which are most important. Instead of abridging the time spent in medical studies, I would lop off the dead languages or the higher branches of mathematics.

"The objects of colleges of all kinds are to impart valuable knowledge and mental discipline. That a larger amount of useful knowledge is imparted in medical schools than in any other collegiate institutions, in the same length of time, is a very obvious fact; but it is commonly supposed or claimed that academic institutions, although they may impart less useful knowledge, give a great amount of superior mental discipline.

"But what is a desirable mental discipline? The best mental discipline is found in those processes which increase the general activity of the brain, increase the power of acquiring knowledge, and increase the logical correctness of the judgment. The best influence to increase the general activity of the brain is oral instruction, examination and discussion—the best plan to increase the power of acquiring knowledge is to listen to the most impressive presentations of truth or science, and subsequently to review or recall the lectures. The best plan to cultivate the judgment or reasoning faculties, is to engage in the close study of important themes in an animating manner with living teachers, endeavoring to solve the mysteries presented, and to form correct conclusions on debateable subjects—all of these requisites to mental discipline we find in medical colleges rightly conducted; and so effectually do they rouse and discipline the intellect, that the brain of the student is often taxed to its utmost capacity, and his physical vigor reduced by the extraordinary exertion of his intellectual faculties. His intellectual power is greatly increased, although often at the expense of his physical constitution, as we may discover by the pale, thin faces which are so common at

the end of the session, and by the fact that some are compelled to suspend their application. Yet if the same amount of knowledge and mental discipline had been obtained by the common mode, the exhaustion of health would have been much greater. Oral instruction, as in the medical college, is the most healthful, pleasant and inspiring mode of obtaining knowledge—it enriches and develops the mind to the greatest possible extent, with the least exhaustion and injury to the body.

“For these reasons, I claim that the exercises of a properly conducted medical school, with its seven daily lectures and other exercises, are entitled to a pre-eminent rank as a means of mental discipline. The young man who undergoes this mental discipline early in life, acquires a permanent clearness and activity of mind, but he who postpones it to a late period in life, generally makes a very unfavorable contrast in the mental discipline and facility of apprehension to those who underwent this discipline at an earlier age. It is a notorious fact that practitioners of medicine who have never attended college, if they should be induced to attend a course of lectures, do not compare favorably in their mental progress and aptitude to learn with younger men who have previously attended a session of lectures.

“Regarding medical schools, then, as admirable institutions to rouse, cultivate and develop intellect, the question recurs, whether in the years of collegiate education there is or can be any better occupation of four or eight months than to give them to the lectures of a medical school? It requires but little more time to master the science of medicine than is necessary to make a thorough classical scholar in the Latin language. Certainly it requires as much time to make a *finished* Greek scholar as to make a respectably educated physician.* And will any one contend that the trivial accomplishment of speaking a dead language, which in a few years fades in the memory, and which never answers any very important purpose in life except to a translator or a schoolmaster—will any one contend that this single accomplishment can be at all compared with that knowledge of medical science which is not merely a beautiful accomplishment, but a guide and saviour in the most important emergencies of life? If a conscientious father had his choice, would

* Prof. Playfair says, “without contesting the point whether dead languages are of any use, it will be allowed that the study costs pretty dear. Three quarters of the year, for seven years at least, is the expense. Not above one in a hundred learn to read Latin even decently well—that is, one good reader for every £10,000 sterling expenditures. As to speaking Latin, perhaps one out of one thousand may learn that, so that here is a speaker for each £100,000 spent on the languages. It will perhaps be said, that Latin is necessary to the understanding of English; but the Greeks, (particularly at Athens) who learned no language but their own, understood it and spoke it better than the people of any other country.”

he prefer that his son should be thoroughly acquainted with the conjugation of one or two Latin verbs, or that he should be thoroughly acquainted with the progress of the human constitution through consumption—that he should understand a *dead word* for the verb *to be*, or that he should understand a great living fact of being—the cause, the cure and the prevention of a disease which in our cities sweeps off about a sixth of the entire people, and which may yet in the great majority of cases be prevented by scientific knowledge and training?

“Really, it seems to me like a solemn mockery of common sense to inquire whether literary accomplishments or positive knowledge essential to the lives and health of millions of men and women, should be considered more important and should be the more prominent in a course of education?

“A father who would send a son on an overland journey to California, and take great pains in his outfit that his clothes should be fashionable—his boots well polished and his horse handsomely equipped, yet not care to have his clothes sufficiently substantial and warm to last through the journey, and to protect him from freezing to death in the mountains, would be no more absurd than he who takes great care to have his son proficient in the common academic culture of Greek and Latin, metaphysics, mathematics and literature, but leaves him so profoundly ignorant of himself—of his physical constitution—the laws of its health and disease, that he is unable to reach the natural end of life, and perishes miserably in five or ten years of some disease which might have been avoided had he been blessed with a *practical* as well as *ornamental* education.

“If the constitution of a youth is delicate, rendering it doubtful whether he can attain longevity, without extraordinary care, I would consider a thorough medical education more valuable to him than everything else that he can be taught—for the simple reason that life and health are worth more than all the accomplishments that beautify life.

“In the hour of danger, ‘all that a man hath he will give for his life,’ but the wise teacher or parent does not need present danger to teach him his duty, and he willingly sacrifices literary accomplishments to gain the science which may preserve and prolong the life of his pupil. As for myself and my own children, I would rather that they should understand thoroughly the constitution of man with all its laws of health and disease, with no other academic education whatever, than that they should have all that colleges could give them, and be deprived of this knowledge.

“If it is so essential to each individual for himself alone, how much more important when he has the direction of many whose health depends greatly upon his superintending care. If he is a military

officer, commanding an expedition, a captain of a steamboat or ship, the manager or proprietor of a manufacturing establishment, employing many hundreds, a southern planter employing a large number of slaves, the superintendent of a prison or hospital, or a city councilman or mayor, how easily may his ignorance in these responsible stations be fatal to hundreds of lives. A few years since we had an account of the actual suffocation of a number of persons on board an English vessel in consequence of ignorance of the laws of ventilation. Thousands of children die in our cities from absurd modes of building, and the disregard by city authorities of drainage, cleanliness and ventilation. In the last great epidemic of cholera in Cincinnati, more than two thousand perished, whose lives could have been saved by a very small amount of knowledge and care.

"I feel that I cannot speak too strongly on this subject. No young man should consider himself competent to take charge of the happiness of a wife when he is profoundly ignorant of her constitution, and of the causes that determine her weal or woe for life—nor is any woman fit to become a mother who does not understand how to protect the life and health of her offspring.

"In these matters, our customs are so entirely barbarous, that this plain announcement of the truth must to many sound as an extravagance—nevertheless, the time is rapidly coming when the man who controverts those propositions will be considered barbarous and antiquated himself.

"In contending for a medical education, I would not insist that it should be precisely the same which is given to physicians—there is nothing that physicians know, that ought not to be known to the people at large, but the common medical education is too exclusively directed to the nature and treatment of disease; it gives too little attention to the science of health and the prevention of disease—hygiene and prophylaxis. Our medical schools should have a new department of Hygiene, embracing dietetics, gymnastics, medical topography and meteorology, as well as personal regimen and training.

"To such institutions the entire community should resort—young and old, and female alike, until they had learned their own natures—learned that disease was not an inscrutable dispensation of Divine will, but was in reality a Divine punishment inflicted upon our culpable ignorance, to compel us to learn and perform our duties.

"We cannot logically escape the conclusion that disease results from a violation of the Divine laws of health, and is therefore the punishment of an offence of which we should be ashamed. Long and severely have mankind suffered—and obstinately still do they persist in disobeying the laws and refusing to learn the nature of those laws which they have disobeyed. The true man of science is the student of these laws, and the truly religious man is ever ready to learn and to obey them.

"Let us then begin boldly with the proposition that every man or woman who has not mastered the science of life and health, has been guilty of a great neglect or violation of duty, and should as soon as possible perform this violated duty. If, however, we are too indifferent to reform ourselves it is easier to use our consciences in regulating others, and we should at least forbid the repetition of our errors by our children. Let them master in all its breadth and depth the science of man in health and disease—that science of all sciences—ANTHROPOLOGY—in this they will find a guide to the performance of a thousand duties previously neglected for want of knowledge—they will learn to lead a harmonious and happy life—to perfect their own natures. They will learn too the universal nature of man, the philosophy of history, and the nature of social revolutions, which are to dawn in the future, in consequence of the innate laws of the human mind.

"This science is properly within the sphere of the medical college especially—and intense as is the intellectual life of the college, in nothing does the glowing warmth and brightness of the soul and the higher intellect so illumine the votary of knowledge as in this sublime science—the science of God's master-piece, the body and the soul of man, in which we see a faint and remote image of Divinity itself, as the sun is reflected to our eyes in the delicate dew-drop—and from this image receive an illumination and inspiration, which, however, distant from the Divine, still hallows and ennobles its recipient. They who have inhaled this Divine *aura*—have drawn into their souls that empyrean air which Plato, Shelley, and Milton breathed—which filled the inner sense of Shakspeare and Byron, of Homer and Demosthenes of Copernicus and Kepler; and in the future movements of mankind, this Divine science with its attendant train of sciences, now taught in medical colleges alone, shall be guide and guardian of humanity—the Moses of our Exodus; the prophet of our destiny the builder of our future homes—the consummation of Divine Benevolence rewarding our faithful pursuit of duty and of Wisdom."

ESTIMATE OF FASHIONABLE HAPPINESS.

The Duchess of St. Alban's was a fascinating actress, of good sense, who married, first a banker and then a duke. She had seen poverty in the most trying as well as the more tolerable of its shapes, and was well prepared to judge of high life by comparison. She thus speaks of it in her memoir:—

"Few persons have seen so much of the various aspects—I may say extremes—of life as myself; and few therefore, can be better judges of the difference between great poverty and great wealth; but after all,

this does not by any means constitute the chief and most important distinction between the high and low states. No; the signal, the striking contrast, is not in the external circumstances, but in the totally opposite minds of two classes as to their respective enjoyments of existence. The society in which I formerly moved was all cheerfulness—all high spirits—all fun, frolic and vivacity. They cared for nothing, beyond the pleasures of the present hour; and to these they gave themselves up, with keenest relish. Look at the circles in which I now move. Can anything be more weary, stale, flat and unprofitable, than their whole course of life? Why, one might as well be in the tread-mill as toiling in the stupid, monotonous round of what they call pleasure, but which is, in fact, very cheerless and heavy work. Pleasure, indeed! when all merriment, all hilarity, all indulgence of our natural emotions, if they be of a joyous nature, are declared to be vulgar. There can be no cordiality where there is so much exclusiveness and primness. No! all is coldness, reserve and universal ennui,

there are quadrille dancers in the other rooms; they have been supping; they have been drinking as much champagne as they liked; the band is capital; the men are young, and yet, did you ever see such crawling movements—such solemn looks—as if they were all dragging themselves through the most irksome task in the world? Oh! what a different thing was a country dance in my younger days!"

BRITISH PAUPERISM.

From a recent English work—"Pashley on Pauperism and the Poor Law"—we glean the following facts:

"The number of persons in England and Wales who receive parish relief, at some time during the year is about 3,000,000.—The number receiving relief is 1,000,000. Out of this 1,000,000, the number of able bodied adult male paupers—men willing and men physically able to earn their daily bread, but unable to obtain employment—is upwards of 300,000. The number of pauper children under the age of 16 who are entirely dependent on parish relief is 350,000.

During the last century, the population of England has increased the proportion of three to one; but the pauperism of England has increased in the proportion as eight to one. A hundred years ago, the outlay in relief of the poor was little more than two shillings a head on the whole population. It now amounts to nearly six shillings."

PROF. HARE.

The readers of the Journal recollect the letter in which Prof. Hare announced the absurdity of any electrical hypothesis in explanation of the spirit-rapping phenomena, and endorsed the suggestions of Prof. Faraday. The remarks of Prof. H. evinced an honesty of purpose and distinctness of conception which formed quite a contrast to the loose declamation of other opponents of spiritualism, and which might have led him to a full recognition of the facts of spiritual science. Yet, considering his eminent position in the scientific world, and his present advanced age, it did not seem probable that he would advance any further in the investigation. However, his integrity of purpose has carried him forward, and he has, after careful investigation, announced his conviction that no explanation whatever, excepting that of spiritualism, is adequate to account for the facts which it develops. This manly and independent course of the venerable professor has subjected him to some opposition and discredit among his scientific brethren. At the late meeting of the American Scientific Association at Washington city, Prof. Hare delivered to the meeting an invitation to attend the lecture of Rev. T. L. Harris on Spiritualism. In doing so, he was interrupted rather rudely by Dr. Henry, with the enquiry whether *such a subject* was not entirely out of order. Dr. Henry, it will be recollected, is a prominent man in the Scientific Association, and is the leading manager of the Smithsonian Institute, "for the increase and diffusion of knowledge among man." Yet he could rudely resist any reference to the most remarkable facts which now challenge the attention of the scientific world, and the same body, the "American Association" could pass by contemptuously these grand physical and psychological facts pregnant with truths of highest importance to human welfare, to enquire into the reasons why chicken-cocks crow between twelve and one o'clock at night! Does not the coarse, stubborn infidelity of the age assume sometimes a truly ludicrous form? Doubtless the very same individuals who disregard, and who close their eyes against the new facts of modern science have in their self-complacency repeated all the common-place remarks upon the bigotry of our ancestors, the folly of the opponents of Galileo, Harvey, &c., without suspecting that they may be lineal descendants of the same bigots and engaged in repeating the same acts of bigotry.